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THE
Scismatics delineated
FROM
AUTHENTIC VOUCHERS.
WITH

A modest Reply to Mr. DANIEL NEALE'S
Exceptions to the *Test Act*.

Addressed to that *Celebrated Historian*

By PHILALETES CANTABRIGIENSIS.

WITH AN
A P E N D I X
CONTAINING

- I. Some curious *Prayers* in the Time of the *Grand Rebellion*, copied from the Originals, and never before printed. With Marginal Notes from HUDIBRAS and others.
- II. The Journal of WILL. DOWSING, the famed Demolisher of *Superstition*, in the *University, Town and County of CAMBRIDGE* in the Year 1643. Copied likewise from his *Original Manuscript*.

“ Indeed if we judge from the publick Acts, and well-known Temper of most of her Clergy, the Disposition of the Church of England towards the *Dissenters*, appears to be truly moderate and *Christian*. She is very willing they should enjoy all that Liberty of *Profession and Worship* which they think needful to their *spiritual Welfare*. She heartily wishes they may use it so, as to find and embrace the *Truth in Love*; and if they do not, she commends them still to the Mercy of God, and prays, That he will not lay their *Schism* to their Charge. But with this *Christian Charity*, she has, as she ought to have, a proper Mixture of *Christian Prudence*; so much as is needful to guard herself from suffering by their *Prejudices against her*.” *A Plea for the Sacramental Test*, &c. London, 1736. 4to, p. 131.

L O N D O N:

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1911



T H E
SCHISMATICS Delineated
F R O M
Authentic VOUCHERS.

S I R,



S you have undertaken a Defence of those Principles, upon which the *Puritans* acted from the Beginning of the *Separation*, I can think of no Person so proper as yourself to make my Address to upon this Occasion.

In some of the following Pages are contain'd their *Positions*, which to me seem to have been of dangerous Tendency, and what the Consequences would have proved, had their Power of doing Mischief at that Time, been equal to their Inclination, I will not take upon me to say.

How well they succeeded in the Overthrow of our Constitution, both in Church and State, in a latter Reign, upon the very same Principles, you don't want to be inform'd.

B

But

But to do you Justice, Sir, you, as their celebrated *Historian* and *Advocate*, have taken *immortal Pains* to set off your *Clients* to the best Advantage, and have said as much for a bad Cause as the Nature of it would admit. It must be own'd, that the Clearing of your *Puritanical Heroes* from Blame, was an *arduous Undertaking* (I think with the same Ease you might have wash'd the *Blackamoor* white) and how ill you have succeeded in your Attempt, has been abundantly proved by the Right Reverend and very learned Author of the *Vindication of the Government, Doctrine and Worship of the Church of England, established in the Reign of Queen Elizabeth*; in answer to your first Volume of the *History of the Puritans*,

You have indeed replied to it, but in what Manner may be left with the impartial Reader to judge.

That the Generality of the *Puritans* in Queen Elizabeth's Reign, were Enemies to our * *Ecclesiastical Constitution*, you must own, and how far they were Friends to *Monarchy*, they witness for themselves in their following *Positions* upon that Subject.

Don't mistake me, Sir, and think that I am endeavouring to load the Memory of all those who went under that † Denomination as Enemies to the then Constitution in Church and State.

No

* 'No sooner (says Mr. *Baxter* in his *Gildas Salvianus*, p. 150. as quoted by Mr. *Theo. Long*, in his Review of Mr. *Baxter's* Life, p. 78.) 'were they [the *Nonconformists*] called home, but some of them were so intemperate, impatient, and unpeaceable, that some turn'd to *flat Separation*, and flew in the Faces of the *Prelates* with Reviling.'

† Mr. *Feltham* describes a *Puritan* in the following Manner: 'A Man (says he, *Resolves*, p. 7.) that submits to reverend Order, that sometimes unbends himself in a moderate Relaxation, and in all labours to approve himself in the Serenity of a health-

No Sir, I am far from thinking any such Thing; there were certainly among them Men of as peaceable, harmless, and inoffensive Dispositions, as any in the Queen's Dominions, who, tho' they scrupled Conformity in a *ministerial Way*, yet took no small Pains to prevent their Flocks and Followers from straying, or running into a Separation from the established Church; amongst these were the famous Mr. *John Fox*, Dr. *Humphreys*, Mr. *Sampson*, Mr. *Lever*, and many more. Yet it does not follow from hence, that there were not amongst them Men of a different Spirit, of a restless, turbulent, and factious Disposition, who (had they lived in the Time of ¹ *Erostratus*, would probably have join'd with him in setting *Diana's Temple* on Fire for the sake of a Name, and) had their Power and Will been equal, would have ² founded their Discipline upon the Ruins of the Establishment both in

' a healthful Conscience, such a *Puritan* I will love immutably. But when a Man in Things but ceremonial, shall spurn at the grave Authority of the Church, and out of a needless Nicety, be a Thief to himself of those Benefits which God hath allowed him; or out of a blind and uncharitable Pride and Censure, scorn others as *Reprobates*, or out of Obstinacy filled the World with Brawls about *undeterminable Tenets*; I shall think him one of those, whose Opinion hath sever'd his Zeal to Madness and Distraction. — For my own Part, I think the World hath no better Men than some that suffer under that Name: nor withal more *scelistique Villains*. For when they are once elated with that Pride, they so contemn others, that they infringe the Laws of all Human Society.

¹ *Erostratus* nebulo quidem sceleratissimus, qui cum nomen suum posteritati consecrare omnibus modis cuperet, atque hoc virtute consequi non posset, Templum *Dianæ Ephesæ* manu propria incendit, ratus propter hoc saltem facinus, nomen suum ab Historicis propagatum iri.

Hofmanni Lexic. universal. sub voce *Erostrat.*

² Habent & aliud sectæ suæ Dogma, quo sibi persuadent se posse cujuscunque sceleris esse affines, & tamen sanctitatem in medio sceleris actu retinere. *Salmasii Defens. Reg.* p. 397.

Church and State. Among which may be reckoned *Goodman, Knox, Gilby, Penry, Cartwright*, and an additional List too long to be here enumerated.

I am sorry, Sir, that I cannot think of these Men in so favourable a Manner as you do ; For so long as such dangerous *Positions* stand in their Books *un-
castrated*, it is scarce possible for any one (how³ charitable soever in Opinion) without a great Degree of Credulity, to judge otherwise of them than as a Pack of notorious *Boutefeus* or *Incendiaries*.

I own, 'twas not proper for you to expose, or mark them out as such : Every *Advocate* (the *Historian* I leave out of the question) thinks himself obliged to do the best he can for his *Clients*, and that it is not his Business to discover their Defects and Failings, but to place in View the bright Side of their Characters only ; and this you have done to the utmost Stretch of your Abilities : But the *ad-
verse Party* may be allowed (you know) to expose those Faults and Failings, which he thinks blameworthy, in order to prevent others from splitting upon the same dangerous Rocks and Shelves.

You cannot but acknowledge, Sir, that the same Principles are become but too fashionable in our Days, and have met with many *Patrons* and *Encouragers*. That both our Civil and Ecclesiastical Constitutions have been openly arraigned by bold and daring Men, with Impunity : And those very Men have had the Modesty to think, that for such Attempts they have a Right not only to a *Tolera-*

³ 'Tis scarce possible for any one to think those *Puritans* free from Blame, who is not endued with an equal Degree of Charity with that Gentleman, who, complaining to a Friend of the great Censoriousness of the Age, observed in Proof, that a *Man* could not be in Bed with his Neighbour's Wife, but the World would be apt to censure them, and say they were *naught* together.

tion, but an *Establishment* too. They think it hard, that the present *established Church* should reign so long without Controul, and that once in a *Century* at least, if all Things were acted fairly, and upon a Square, they ought to come in for a Share of Government, (to domineer and tyrannize as formerly, over their Betters) nay oftner, if they adhere to that *Maxim* of their Forefathers (to which you seem to be no Friend) ⁴ *That Dominion is founded in Grace.* But how prudently they acted whilst in Power, and how mild their Administration then was, we have been already convinced from woful Experience; and cannot assure ourselves from the Disposition that has been lately shown by some *Dissenters*, that under the same Circumstances, they would not act the same ⁵ Part over again.

⁴ *Sure 'tis an orthodox Opinion
That Grace is founded in Dominion:
Great Piety consists in Pride,
To rule is to be sanctified.
To domineer and to controul,
Both o'er the Body and the Soul;
Is the most perfect Discipline
Of Church-Rule, and by Right divine:
Bell and the Dragon's Chaplains were
More Moderate than these by far,
For they (poor Knaves) were glad to cheat,
To get their Wives and Children Meat;
But these will not be fobb'd off so.
They must have Wealth and Power too,
Or else with Blood and Desolation,
They'll tear it out o'th' Heart o'th' Nation.*

Hudibras Part I. Canto III.

⁵ Mr. *Rapin Thoyras*, who was no Enemy to the *Dissenters*, (as quoted by the Author of *The Plea for the sacramental Test*, 1736. p. 7. from *Dissertations Sur les Whigs & Tories*) says, 'That it is certain, that if ever the *Presbyterians* are in a Condition to act without being opposed, they will never be contented till they have totally destroy'd the *Hierarchy*, and in general the whole Church of England.'

I am

I am far from being desirous of laying open old Sores; Calumny I assure you, Sir, is not my Talent, and I should have been glad to have cast a Veil over the Miscarriages of the *Puritans* in Queen *Elizabeth's* Days, had not you proposed them as very proper Examples for our Imitation.

If you, Sir, think it expedient, (with what Views I will not pretend to judge) to defend their Principles as free from Blame, you cannot find Fault with others, who think it equally expedient to detect their dangerous Errors, provided they adhere to the strict Rules of Truth, and assert Nothing without proper Vouchers.

What Queen *Elizabeth's* Opinion of them was, we learn from her Speech at the Dissolution of the Parliament *Anno* 1585. Wherein ⁶ she pronounced them dangerous to Kingly Rule: Every Man according to his own Censure making a Doom of the Validity and Privity of his Princes Government, with a common Veil and Cover of God's Word.

Serjeant *Puckering*, who was Speaker of the House of Commons in the ensuing Parliament (1586) did, by the Queen's Directions, express himself in the following Manner: ⁷ “ And specially you are commanded by her Majesty to take heed, that none Ear be given, or Time afforded to the ⁸ wearisome Sollicitations of Those, that
“ be

⁶ *Dugdale's Short View of the Troubles of England*, p. 13. from *Stow* and *Hollingshed*.

⁷ *Dugdale*, *Id.* *Ib.*

⁸ “ Can we, (says Dr. *South*, *Serm.* *Vol.* 5. p. 530, speaking of the *Grand Rebellion*) so soon forget the Method by which that *violent Faction* grew upon the Throne between the Years *Forty* and *Sixty*? Did not the Facility and Goodness of King *Charles* the First embolden their Impudence, instead of satisfying their Desires? Was not every Condescension, every Concession, every Remission of his own
“ Right,

“ be commonly called *Puritans*, wherewithal the
 “ late Parliaments have been exceedingly impor-
 “ tuned, which Sort of Men (whilst in the Gid-
 “ diness of their Spirits) they labour and strive to
 “ advance a new *Eldership* : They do nothing but
 “ disturb the good People of the Church and Com-
 “ monwealth : Which is as well-grounded for the
 “ Body of Religion itself, and as well guided for
 “ the Discipline, as any Nation that professeth the
 “ Truth : and the same Thing is made Good to
 “ the World, by Many the Writings of Godly
 “ and Learned Men, neither answered, nor an-
 “ swerable, by any of These *new-fangled Refiners*.
 “ And as the present Case standeth, It may be
 “ doubted, Whether They or the *Jesuites* do offer
 “ more Danger, or be more speedily to be re-
 “ pressed. For albeit the *Jesuites* do impoyson
 “ the Hearts of Her Majesty’s Subjects, under a
 “ Pretext of Conscience, to withdraw them from
 “ the Obedience due to her Majesty, yet do They
 “ the same, but closely, only in privy Corners.
 “ But these Men do both publish in their printed
 “ Books, and teach in all their *Conventicles*, fun-
 “ dry Opinions, not only dangerous to the well
 “ settled Estate and Policy, by putting a *Pyke* be-
 “ tween the Clergy and the Laity ; but also much
 “ Derogatory to Her Sacred Majesty, and Her
 “ Crown, as well by the Diminution of her ancient
 “ and lawful Revenues, and by denying her High-
 “ nesses Prerogative and Supremacy, as by offer-
 “ ing Peril to her Majesty’s Safety in her own
 “ Kingdome. In all which Things, howsoever

“ Right, so far from allaying the Fury of their greedy Ap-
 “ petites, that like a Breakfast it only called up the Stomach,
 “ and fitted it the more for Dinner ? Did not Craving still
 “ grow upon Granting ; till nothing remain’d to be asked
 “ on one Side, or given upon the other, but the Life of the
 “ Giver.

“ in

“ in many Points they pretend to be at War with
 “ the *Popish Jesuites*, yet by this Separation of
 “ themselves from the Unity of their Fellow-Sub-
 “ jects, and by abasing the sacred Authority and
 “ Majesty of their Prince, they do but join and
 “ concur with the *Jesuites*, in Opening the Door,
 “ and preparing the Way to the *Spanish Invasion*
 “ that is threatned against the Realm.

9 “ Take heed (says King *James* the First, in
 “ in his Advice to Prince *Henry*) of such *Puritans*,
 “ very Pests in the Church and Commonwealth;
 “ who No Deserts can oblige, nor Oaths nor Pro-
 “ mises bind, breathing Nothing but Sedition and
 “ Calumnies; aspiring without Measure; railing
 “ without Reason; and making their own Imagi-
 “ nations (without any Warrant of the Word)
 “ the Square of their Consciences. I protest be-
 “ fore the great God, and since I am here upon
 “ my *Testament*, it is no Place for me to Lie in, Ye
 “ shall never find with any *Higland*, or *Border*
 “ *Thieves*, greater Ingratitude, and more Lies and
 “ vile Perjuries, than with these *Fanatick Spirits*;
 “ and suffer not the Principles of them to brook
 “ your Land, if you like to sit at Rest; except
 “ you would keep them for trying your Patience;
 “ as *Socrates* did an evil Wife.”

That learned and peaceable *Puritan* Mr. *Perkins*
 gives them the following Character; “ There¹ is
 “ (says he) in *England*, a *schismatical* and indiscreet
 “ Company, who would seem to cry out for *Dis-*
 “ *cipline*. Their whole Talk is of it; and yet
 “ they neither know it, nor will be Reformed by
 “ it. They are full of Pride; thinking them-
 “ selves to be Full, when they are Empty: To

9 *Βασιλικον Δωρον*.

¹ Treatise of applying God's Word to the Conscience, p.
 ult. *Dugdale's short View*, &c. p. 12.

“ have

“ have all Knowledge, when they are Ignorant,
 “ and had need to be *Catechised*. *The Poyson of Asps*
 “ *is under their Lips*: They refuse not to speak
 “ Evil of the blessed Servants of God.

Sir *Francis Walsingham* (a Man of Candour and Moderation) in his Letter to Monsieur *Critoy* concerning the Queen's Proceedings against both *Papists* and *Puritans*, has the following remarkable Words: “ ² For the other Part which had been
 “ offensive to the State, tho' in another Degree,
 “ which named themselves *Reformers*, and we
 “ commonly call *Puritans*, this hath been the
 “ Proceeding towards them, a great while, when
 “ they inveigh'd against such Abuses of the
 “ Church, as Pluralities, Non-Residence, and
 “ the like, their Zeal was not condemned, only
 “ their Violence was some time censured. When
 “ they refused the Use of some Ceremonies and
 “ Rites, as superstitious, they were tolerated with
 “ much Connivancy and Gentleness: Yea, when
 “ they called in question the Superiority of Bi-
 “ shops, and pretended to bring a *Democracy* into
 “ the Church; yet their Propositions were here
 “ considered, and by contrary Writings were de-
 “ bated and discussed: yet all this while it was
 “ perceived, that their Course was dangerous and
 “ very popular: As because *Papistry* was odious,
 “ therefore it was ever in their Mouths, That
 “ they sought to purge the Church from the *Re-
 “ liques* of *Papistry*; a Thing acceptable to the
 “ People, who love ever to run from one Extreme
 “ to another.

“ Because a Multitude of *Rogues*, and *Poverty* was
 “ an *Eye-sore* and a Dislike to every Man, there-
 “ fore they put into the Peoples Head, That if

² Bishop *Burnet's* History of the Reformation, Vol. 2. p. 390. Fourth Edition.

“ *Discipline* were planted, there should be no *Va-*
 “ *gabonds* nor *Beggars*, a Thing very plausible ;
 “ and in like Manner, they promised the People
 “ many of the impossible Wonders of their *Disci-*
 “ *pline*. Besides, they opened to the People a
 “ Way to Government, by their *Consistory* and
 “ *Presbytery* ; a Thing, tho’ in Consequence no
 “ less prejudicial to the Liberties of private Men,
 “ than to the Sovereignty of Princes, yet in first
 “ Shew very popular. Nevertheless this, except
 “ it were in some few that entred into extream
 “ Contempt, was born with ; because they pre-
 “ tended in dutiful Manner to make Propositions,
 “ and to leave it to the Providence of God, and
 “ the Authority of the Magistrate.

“ But now of late Years, when there issued
 “ from them that affirmed, That the Consent of
 “ the Magistrate was not to be attended ; when
 “ under Pretence of a Confession, to avoid Slander
 “ and Imputations, they combined themselves by
 “ *Classes* and *Subscriptions*, and when they descen-
 “ ded into that vile and base Means of defacing
 “ the Government of the Church by *ridiculous*
 “ *Pasquils* ; when they begun to make many Sub-
 “ jects in doubt to take *Oaths*, which is one of
 “ the fundamental Parts of Justice in this Land,
 “ and in all Places when they began to vaunt of
 “ their Strength, and Number of their *Partizans*
 “ and Followers, and to use *Comminations*, that
 “ their Cause would prevail, through *Uproar* and
 “ *Violence* ; then it appear’d to be no more *Zeal*,
 “ no more *Conscience*, but *meer Faction* and *Divi-*
 “ *sion* ; And therefore, tho’ the State were com-
 “ pelled to hold somewhat a harder Hand to re-
 “ strain them than before, yet was it with as great
 “ Moderation as the Peace of the State or the
 “ Church would permit : And therefore, Sir, to
 “ conclude, consider uprightly of these Matters,
 “ and you shall see, her Majesty is no more a
 “ *Temporizer*

“ *Temporizer* in Religion. It is not the Success
 “ Abroad, nor the Change of Servants at Home
 “ can alter her, only as the Things themselves
 “ alter. She applied her religious Wisdom to
 “ Methods correspondent unto them; still retain-
 “ ing the two Rules before mentioned, in dealing
 “ tenderly with Consciences, and yet in discover-
 “ ing Faction from Conscience, and Softness from
 “ Singularity. Farewel.

Your Loving Friend,
 F. WALSINGHAM.

What the moderate Mr. *John Fox*'s Opinion
 of them was, you want not to be informed.

4 “ These very Men (says Mr. *Isaac Walton*)
 “ that began with tender and meek Petitions, pro-
 “ ceeded to print publick Admonitions, and then
 “ to satyrical Remonstrances; and at last, having
 “ like *David* numbred who was not, and who was
 “ for their Cause, they got a supposed Certainty of
 “ so great a Party, that they durst threaten, first
 “ the Bishops, and not long after both the Queen
 “ and Parliament. To all which they were secretly
 “ encouraged by the Earl of *Leicester*, then in
 “ great Favour with her Majesty, and the reputed
 “ Cherisher and Patron General of these Pretenders
 “ to *Tenderness of Conscience*. His Design was, by
 “ their means, to bring such an Odium upon the

3 *Fuller's Church History*, Book IX. p. 106, 107. “ Id
 “ mihi admirationi habetur, quis tam Turbulentus Genius Fac-
 “ tiosa ista *Puritanorum* capita afflaverit, ut sic violatis Gra-
 “ tiarum legibus, tantam in me filiumque Tyrannidem exercu-
 “ erint. — Quod si enim is essem qui perbacchari cum eis
 “ contra *Episcopos*, & *Archiepiscopos*, aut *Scribam* me præbere
 “ illorum ordini, hoc est, insanire cum illis voluissem, nun-
 “ quam istos in me aculeos exacuissent.” *J. Fox* in Epistola
 ad Episcopum de Ter. Putis Puritanis.

4 *Walton's Life of Mr. Hooker*, p. 12.

“ Bishops, as to procure an Alienation of their
 “ Lands, and a large Portion of them for him-
 “ self; which avaricious Desire had at length so
 “ blinded his Reason, that his Ambition and
 “ greedy Hopes had almost flatter’d him into a
 “ present Possession of *Lambeth House*.

What *Foreigners* thought of them, we learn
 from an ingenious *Italian* of those Times, who
 writ scoffingly to a Friend in his own Country;
 “ That the Common People were wiser than the
 “ Wisest of his Nation. For here the very Wo-
 “ men and Shop-keepers were better able to judge
 “ of *Predestination*, and to determine what Laws
 “ were fit to be made concerning Church Govern-
 “ ment, than what were fit to be obey’d or de-
 “ molished. That they were more able, (or at
 “ least thought so), to raise and determine per-
 “ plexed Cases of Conscience, than the most learn-
 “ ed Colleges in *Italy*. That Men of the slight-
 “ est Learning, or at least the most ignorant of
 “ the Common People, were made for a *New*, or
 “ a *Super*—or *Re-Reformation* of Religion; and
 “ in this they appear’d like that Man, who would
 “ never cease to whet and whet his Knife, till there
 was no Steel left to make it useful.” And he
 concludes his Letter with this Observation, “ That
 “ those very Men that were most busy in Opposi-
 “ tions, and Disputations, and Controversies, and
 “ finding out the Faults of their Governours, had
 “ usually the least of Humility, and Mortifica-
 “ tion, or of the Power of Godliness.

These, Sir, are the Testimonies of Persons of
 great *Moderation* and *Candour*, concerning the *Pu-
 ritanical Heroes* of the first Volume of your late
 famed (I should be glad to find out a more proper

¹ Life of *Hooker*, p. 10.

Title for it) *Romance* : (For tho' ² *Lucian*, *Rabelais* and *Lemuel Gulliver*, carry their Fictions much farther, yet I leave you to consider whether your Books are not highly faulty in this Respect) And for a Confirmation of the Truth of what I say, I refer you to the following *Positions* of the *Puritans*, concerning *Monarchy*, *Episcopacy*, and *Liturgy*, to which (I am assured) you are not wholly a Stranger; from whence you may judge, how far you are concerned to retract your too favourable Opinion of them.

In your second Volume of the *History of the Puritans*, in order to grace the *extempore Effusions* of the *fanatical Clergy* of those Times, you have decry'd our most excellent *Liturgy*. *Those Ministers* (say you, p. 391.) *who prayed with Fervency and Devotion, in Words of their own Conception, suitable either to the Sermon that was preached, or the present Urgency of Affairs, had crowded Auditories, whilst the ³ ordinary Service of the Church was deserted, as*
Formal,

² Vide *Luciani veram Historiam* : Of which *Fabricius* gives the following Character. [*Bibliothec. Græc.* lib. IV. cap. xvi. vol. iii. p. 496.] *Veræ Historiæ*, lib. II. Hoc est fictæ Narrationes (velut *Jambuli* cujusdam, vel *Ctesis*) de iis quæ *Luciano*, contigerunt in Portentosâ Navigatione, per Mare, Insulas, Aerem, & Lunam, tum in Ceto ingenti, quo cum Navi integra haustus est. Deniq; postquam ex hoc mirè evasisset, quæ vidit apud inferos, in Campis *Elisiis*, in insulis impiorum, in *Oniropoli*, atq; apud *Bucephalos*, & *Onosceleas*. See the Adventures of *Grangonier*, *Garagantua*, *Pantraguel* and *Panurge*. *Rabelais's Works*, 5 Volumes, *Lemuel Gulliver's Travels*, two Volumes.

³ Bp. *Ridley* the Martyr, thought otherwise of the *English Liturgy* as reviewed in King *Edward* the Sixth's Reign. For when those unhappy Differences broke out at *Francfort*, he wrote a moving Letter, exhorting them to adhere stedfastly to the Form of Publick Worship prescribed in that excellent Book, expressing the utmost Astonishment at the Rashness and
 Pre.

Formal, Lifeless, and without Spirit. Be so good, Sir, to review this Passage, and compare it with the Prayers copied from the Originals into the *Appendix*, and then I am persuaded, that you'll find sufficient Reason to alter your Opinion; and be inclined to think that it was the *vitiating Taste* of the Times, which occasioned their giving the Preference to such *Horrid, Canting, Nonsensical Stuff*; which they, but too often, *blasphemously ascribed to the Dictates of the Holy Spirit.*

In your third Volume, (p. 140.) you seem to think, that the Authority given by the *Committee* in the County of Cambridge, to the proper Officers of *Parishes*, for putting in Execution the Ordinances for destroying the Relicks of Superstition, (at which the Masters and Fellows of Colleges were offended) was not amiss. Be pleased, Sir, carefully to read over the Journal of *Will. Dowling*, the famed Demolisher of Superstition, in the University, Town, and County of Cambridge, (copied likewise into the *Appendix*) and if his Account of the terrible *Harvock* he made, will not convince you, that the *Colleges* and *Parishes* (who were fined 40 Shillings a-piece for not repairing the Damages he had done)

Prefumption of Mr. *Knox* and his Party, and challenged them to shew any Particular contrary to the Word of God in the whole *English Liturgy*, the Purity and Perfection of which he expected every Day to be called to confirm with the Testimony of his Blood. See Bp. *Ridley's* Life, by Mr. *Downs*, prefix'd to the new Edition of *Sparrow's* Rationale, p. 93, 94. and the learned *Spanheim*, (see *Plat for the Sacramental Test*, p. 22. from Preface to Part III. *Dub. Evangelic.*) in a Letter to Archbishop *Usher*, (in 1638) says, " I often call to Mind that pleasing
 " Face of Things in your Church; that Reverence in the publick
 " Worship of God; that Attention and Fervour of your
 " Countrymen in the Service of God. — The like to which
 " you will hardly find elsewhere.

had

had Reason to complain of hard Usage, I don't know what will.

I might, Sir, from what has been already observed, and from the following *wicked Positions* of the *Puritans*, declaim properly enough in this Place, against the late unreasonable Attempts of the *Dissenters*, for a Repeal of the *Corporation* and *Test-Acts*; but am agreeably prevented by Persons of much greater Abilities ⁴.

I shall only give the Reader a *Sketch* of your Opinion upon this Subject.

You tell us, (Vol. IV. p. 460.) *That let the Design of the Test-Act be what it will, yet you think it unjustifiable, because it founds Dominion in Grace.*

And pray, Sir, how would you like this kind of Reasoning in your own Case? Suppose you should lay it down as a Rule not to admit any one into your Service, who does not strictly adhere to your own *Sett*, and a Person of a different Persuasion, a *Church of England Man* for instance, should upon your Want of a Servant, offer his Service; would not you, Sir, tell him, that it was a fix'd Rule with you not to admit any one into your Service, who was not a *true blue Independent*. Might not he properly enough reply in your manner, Why, Sir, I own I am in a different way of Thinking; but

⁴ Bp. *Sherlock's* Vindication of the *Corporation* and *Test-Acts*, against the Bishop of *Bangor's* [*Hoadly's*] Reasons for the Repeal of them. 8vo. London, 1718, and since reprinted. A Plea for the Sacramental Test, as a just Security for the Church established, &c. 4to. 1736.

Occasional Paper, Number 2. Number 5. Number 6. Number 7. Number 8. Number 9.

These Tracts are drawn up in so masterly a way, that I am assured, 'tis beyond the Skill of the united Body of the *Dissenters* to return a proper Answer to them; and I hope they may be a Means of preventing, or baffling all their Attempts upon the *Corporation* and *Test-Acts* for the future.

for all That, if in other Respects I am duly qualified, your refusing to accept me as your Servant, because I am of a different Persuasion, is *founding Dominion in Grace*, and a direct breaking in upon your own Principle.

But you think it hard, *that a Man cannot be an Exciseman, a Custom-House Officer, or a Lieutenant of the Army or Navy, without a Compliance with the Church of England so far, as the partaking of the most solemn Act of Christianity, according to the Usage of the Church.*

I cannot find out the Hardship, unless every Man has a natural Right to such Places: If not, and Mr. Neal will allow the granting of them to be a point of Favour, and not Justice: Then sure the *Grantor* has a Right to annex to them what reasonable Conditions he pleases. But to use the Words of an *ingenious Writer* (in a Case near akin) where he very well defends the Practice of the Army, in annexing Conditions to their Admission of Persons amongst them, ^s “ You know, says he, that it has
“ been a Rule in the Army, not to enlist Persons,
“ unless they are of such a determinate Height.
“ All those that come not up to the Standard, are
“ deprived of their natural Right to serve his Majesty as Gentlemen Soldiers. And how many
“ from *Private Centinels* have been advanced to
“ command Regiments, and lead *Battalions* and
“ *Squadrons* against the Enemy? But such as for
“ want of Height demanded, are prevented the
“ first Step, are cut off from those glorious Prospects, and can have no Hope to sleep in the Bed
“ of Honour. It is an indisputable Truth, that
“ no one can add to his Stature, nor was it ever

^s *Occasional Paper*, Number 7. p. 4, 5, 6, Printed for J. Roberts, 1735.

“ imputed

“ imputed to any Man as his Crime, that he
 “ was shorter than others. To deprive a Man
 “ then of his natural and common Rights, be-
 “ cause he is not of such a particular Height, is
 “ punishing him for what he cannot possibly help,
 “ and the punishing him for what he cannot
 “ help is *Persecution*. But as I am very sure they
 “ have an utter Aversion both to *Poper*y and
 “ *Persecution*, so I am fully persuaded they never
 “ saw their Practice represented in this Light,
 “ and must be surpris’d should any pretend to
 “ give it so invidious a Turn. You must know,
 “ that we esteem it the Grant of a Favour
 “ to any Person to admit him to serve his Ma-
 “ jesty in the Army ; and we have always en-
 “ tertained a Notion, that it is lawful for Per-
 “ sons to fix what Conditions they please to the
 “ Favours they grant ; indeed we look upon it
 “ as no other than the Exercise of a natural
 “ Right : For if it be in my Power whether I
 “ will bestow a Favour or not bestow it, most
 “ certainly it is in my Power to load it with
 “ what Conditions I think proper. If I have an
 “ Inclination to give a Man a Gratiuity of 100 l.
 “ may I not lay the receiving of it under what Re-
 “ strictions I think fit ; may I not confine it to
 “ Persons of any Age, Shape, Complexion, or
 “ of what other Qualifications I please ? And
 “ can it be said I do any Injustice, or lay any
 “ Hardship upon any one in so disposing of it ?
 “ The Limiting of Favours was never yet, at least
 “ so far as I have heard, determined to be Inju-
 “ stice ; and were it so, then every Person, that
 “ has not all the same Favours bestowed upon
 “ him, that another Person has, might cry out
 “ of the Wrong that is done him, which I be-
 “ lieve will be allowed to be absurd upon the
 “ first Hearing. And now, Sir, give me Leave
 “ to ask, may not our *Governours* limit their

“ Favours in all *Civil Matters*, as well as the
 “ Officers of the Army limit theirs in the *Mili-*
 “ *tary Way* ? And what one Reason can the *Dis-*
 “ *senters* urge, why they should not be excluded
 “ Offices of Trust and Profit, which Men short-
 “ er than the *Standard*, may not with as great
 “ Reason plead, why they should not be exclu-
 “ ded from serving his Majesty in the Army ?
 “ May not a Man under *five Foot* have as stout
 “ a Heart, and as good a Head, be as zealous
 “ for his Country’s Welfare, and as well affect-
 “ ed to his Majesty, as the Tallest ? What is there
 “ any *Dissenter* does, or can urge more ? And to
 “ what Purpose is this urged ? When it is cer-
 “ tainly in the Breast of those who have the be-
 “ flowing of Favours, to chuse out of many who
 “ may be equally deserving, which they will
 “ prefer.”

But you intimate, Sir, that a Compliance with
 what this Act enjoins, *may be a strong Temptation*
to Atheism and Hypocrisy, and may pervert one
of the most solemn Institutions of Christianity to Pur-
poses for which it was never intended.

“ But where will Objections end, if every
 “ possible Abuse is to be made an Argument a-
 “ gainst any Practice, that is upon the whole
 “ proper and beneficial ? Wicked Men may ce-
 “ lebrate a *Christian Ordinance*, ——— But is a
 “ Government culpable, or is a Law that is useful
 “ in general, to be immediately repealed, be-
 “ cause it is sometimes abused by *wicked* or *hy-*
 “ *pocritical* Men ? ¹ As the Laws requiring the
 “ *Sacramental Test* do not make Men *wicked* and
 “ *prophane* ; so neither will the removing those

¹ *Occasional Paper*, Numb IX. 1736. p. 13.

² Bp. *Sherlock’s* Vindication of the *Corporation and Test Acts*,
 p. 20.

“ *Laws* make them *pious* and *holy*. The Re-
 “ medy must be applied to the Men, 'tis the
 “ Wickedness of the *Receiver* that calls for Cor-
 “ rection. ———”

May not an *Atheist* offer in some Cases to take
 an Oath? “ Are not the Courts of *Westminster*
 “ then as culpable in suffering such a Man to
 “ declare himself a *Christian* by taking a *Christian*
 “ Oath, as a *Clergyman* for admitting him to
 “ *Christian Communion*. In Truth neither the
 “ one nor the other ought to be blamed, for
 “ charitably supposing the best, and treating
 “ Men as innocent, till they are proved to be
 “ guilty. The ² Form of *Administring an Oath*,
 “ however useful in general, must be at least e-
 “ qually liable to all the Objections made to the
 “ *Sacramental Test*. Is it not in the modern
 “ *Stile prostituting the sacred Writings* to the
 “ *worldly Purposes of determining Civil Rights*?
 “ Is it not tempting *Atheists* and *Debauchees* to
 “ profane the holy Scriptures, and profess them-
 “ selves *true Christians*, when they are *errant*
 “ *Unbelievers*? And in general with respect to
 “ the *Oaths* taken to the *Government*, in whatever
 “ Form those *Oaths* are administred, is not the

¹ *Occasional Paper*, No. IX. p. 12.

² The constant Method of taking an *Oath*, is by laying
 the right Hand upon the *Holy Gospel*, and kissing it, with a
 solemn Imprecation. ——— So help me God, and the Con-
 tents of this Book. *Id. Ib.*

Sir Roger *L'Estrange* observes, *Fables*, Pt. 2. Fab. 237.
 That there have been Persons who pretended to make a Con-
 science both of an *Oath* and a *Law-suit*, and yet to save an
 Estate have found out *Salvos* and *Reserves*. “ Thou talkest
 (says one of these to a Friend) of *suing* and *swearing* why for
 “ the one, it is my *Attorney sueth*, and for the other, what fig-
 “ nifies the Book with a Calves-skin Cover, and a Paste-
 “ board Stiffning betwixt a Man's Lips and the Text.” And
 pray would it be right to lay aside the Use of an Oath,
 notwithstanding such Abuses of it may sometimes happen?

“ requiring these *Oaths* more liable than the *Sacramental Test* to all the Objections of abasing
 “ an Act of Religion, into a *Political Tool* for
 “ civil Purposes? Is not an *Oath* a solemn religious Appeal to the great Searcher of Hearts?
 “ And though in Disputes about Property an
 “ *Oath for Confirmation* be appointed in Scripture as an *End to all Strife*, yet where is it
 “ appointed as an Assurance of *Loyalty* and *Allegiance*? And for what Reasons, except the
 “ publick Peace, is this Act of Religion required
 “ for the Purposes of Civil Government?”

Nor can the *Legislature* be thought blameable for continuing the *Test Act*, if for no other Reason, yet for its great Use at least towards the Preservation of the *Church Establishment*, tho’ some *Hypocrites*, who may probably be Enemies to our most excellent Constitution, may be tempted to comply with the Injunctions of this Act, for secular Ends and Purposes. For all those Actions which to other Persons may be Occasions or Temptations to Sin, cannot on that Account be deemed unlawful, without condemning at the same Time the Practice of our blessed *Saviour*, and his *Apostles*. “ For our Lord himself in going to
 “ festival Entertainments, greatly offended the
 “ scrupulous *Pharisees*, and in some Sense occasioned their sinning as they did by throwing
 “ unjust Reproaches upon him. (*Luke* vii. 34.)
 “ Again, when he trusted what Money he had to
 “ *Judas Iscariot*, he knew that the Custody of it
 “ would tempt that ill-disposed Man to be a
 “ *Thief*, as he actually was, (*John* xii. 6.) And
 “ to mention a Case that more nearly relates to
 “ the *Sacrament of the Lord’s Supper* ——— In

‘ A Plea for the *Sacramental Test*, &c, p. 123, &c.

“ the Time of the *Apostles*, a *Feast of Charity*
 “ was join’d to the *Communion*, before or after
 “ it ; in which the poorer Sort of *Christians* were
 “ entertained at the Expence of the more wealthy.
 “ This might very easily tempt some Sort of
 “ Persons to come to the *Communion*, chiefly,
 “ or wholly, with a View to partake of the
 “ Feast that went with it. We have Reason to
 “ think it did so, for some came hungry, others
 “ got to be drunk there. (1 Cor. xi. 21.) Now in
 “ the Cases here mentioned, was the Sin of the
 “ *Pharisees* or that of *Judas* chargeable in any
 “ Degree upon our Saviour ? Or were the *Love-*
 “ *feasts*, on Account of the ill Effects they had
 “ upon *vicious Christians*, unlawful to be conti-
 “ nued ? The former of these Questions needs no
 “ Answer ; and the latter may safely be answered
 “ in the Negative. For certainly, if the *Apo-*
 “ *stle* had judg’d that those *Feasts* had been un-
 “ lawful, he would have suppress’d them, which
 “ was not done : For we find, that they were
 “ commonly used in the Church more than 200
 “ Years after our Saviour (See *Bingham’s Anti-*
 “ *quity*, Book 15. Ch. vi.) From these Exam-
 “ ples, and from the Nature of the Thing it-
 “ self, it is sufficiently evident, that an Action
 “ may be sometimes innocent and right, not-
 “ withstanding it leads other Persons into Sin.
 “ Your farther Reasonings upon this Subject you
 “ may find fully answered in the excellent Tract
 “ last quoted. (p. 125, &c.)

I am, Sir, with the highest Esteem for your Person, (though none for your Principles)

Your most Obedient Humble Servant,

P. C.

10th of *January*, the Day
 that the truly primitive
 Archbishop *Laud* was
 martyr’d.

C H A P.



CHAP. I.

Dangerous Positions against the Civil Magistrate.



OD hath appointed the Nobility to bridle the inordinate Appetite of Princes, and in so doing they cannot be accused as Resisters of Authority.

² *Knox's History*, p. 343. as quoted by Bp *Bancroft*, *Dangerous Positions*, Edit. 4to, 1640. p. 14.)

The

² *Knox* was a terrible Republican, “ He calls *Mary Queen* of *Scots* (who was his lawful Sovereign) in his Preface to his *First Blast of the Trumpet against the monstrous Regiment of Women* (Printed 1558.) *Jesabel*. Calls her Government (p. *ibid.*) the Empire or Rule of a wicked Woman, yea of a Traitors and Bastard. (p. 2.) The monstrous Empire of a cruel Woman. I am assured, (says he, p. 36.) that God hath revealed to some in this our Age, that it is more than a Monster in Nature, that a Woman shall reign and have Empire above Man. (p. 5.) If any think, that the Empire of Women is not of such Importance, that for the suppressing of the same any Man is bound to hazard his Life, I answer (says he) that to suppress it is in the Hand of God alone: But to utter the Impiety and Abomination of the same, I say is the Duty of every true Messenger of God. (p. 5, 6.) I say, that of Necessity it is, that this monstrous Empire of Women (which amongst all Enormities, that this Day do abound upon the Face of the whole Earth, is most detestable and damnable) be openly revealed and plainly declared to the World, to the End that some may
“ repen

The Punishment of such Crimes as touch the Majesty of God, doth not appertain to Kings and chief Rulers only, but also to the whole Body of the People, and to every Member of the same, as Occasion, Vocation and Ability shall serve, to revenge the Injuries done against God. [*Bancroft Ibid.*] If Princes be Tyrants against God and his Truth, their Subjects are freed from their Oaths of Obedience. [*Knox to England and Scotland, Fol. 78. Bancroft ibid.*]

The making of Laws doth belong to the People; and Kings are but as Masters of Rolles. [*Buchanan, as quoted by Bancroft Ibid.*]

The People have the same Power over Kings, that the King hath over any one Man. [*Buchanan, Bancroft, Ibid.*]

It were good that Rewards were appointed by the People, for such as should kill Tyrants, as commonly there is for those that have kill'd either Wolves or Bears, or have taken their Whelps. [*Buchanan, Bancroft, Ibid.*]

² The People may arraign the Prince, the Minister may excommunicate him, he that by Excommunication

“repent and be saved.” (See Mr. Fuller’s Account of his Principles, and foul Language, *Strypes Memorials*, Vol. 3. p. 242. Dr. *John Lesley*, Bp. of *Ross*, [Hist. Lib. X. p. 537.] gives the following Character of *Knox*, “Homo nec humanitate, nec artium cognitione, nec aliis vel Naturæ, vel Ingenii Dotibus ornatus, nisi effrænata audaciam, ac virulentæ Linguæ Volubilitatem, stulte sine artis præscripto fluentem, Dotes appellare voluerit, & Cambden, *Eliz.* p. 44. *Knoxius* Præservidus Regiæ Auctoritatis Impugnator, è Primaria Nobilitate plures spe proventuum Ecclesiasticorum Inescatos in suas partes pertraxit.”

² Notwithstanding these wicked Positions, we are informed by Bp. *Bramhall* (in his Tract intitled *Serpent Salve*, Works, p. 525.) “That the Nonconformists have solemnly protested in Print, that no Christians under Heaven do give more
“ to

communication is cast into Hell, is not worthy to enjoy any Life upon Earth. [*Buchanan, Bancroft, ibid.*]

“ to the *Regal Supremacy* than they : Yea without Limitation
 “ or Qualification. That for the King not to assume such a
 “ Power, or for the Churches within his Dominions to deny
 “ it, is damnable Sin, altho’ the Statutes of the Kingdom
 “ should deny it him. That he is not tied to their *Christianity*,
 “ but the Crown, from which no Subjects have a Power
 “ to separate it : That tho’ the King commands any thing
 “ contrary to the Word of God, yet we ought not to resist,
 “ but peaceably forbear Obedience, and sue for Grace : when
 “ that cannot be obtained, meekly submit ourselves to Punish-
 “ ment. That it is utterly unlawful for any *Christian*
 “ Churches, by armed Power against the Will of the Civil
 “ Magistrate, to set up in publick the true Worship of God,
 “ or suppress any Superstition or Idolatry. The King only
 “ has Power within his Dominions to convene Synods of
 “ Ministers, and by his Royal Authority to ratify their Ca-
 “ nons. Yet that if it should please the King and Civil
 “ State to continue Bishops, they could be content without
 “ Envy to suffer them to enjoy their State and Dignity, and
 “ to live as Brethren with those Princes that should acknow-
 “ ledge Homage to them.”

² King *James* in his Advice to Prince *Henry* (*Βασιλικὴν Δωρεάν*, p. 92.) says, “ I would not have you versed in such
 “ infamous Invectives as *Knox* and *Buchanan’s* Chronicles ;
 “ and if any of these Libels remain in your Days, use the
 “ Law upon the Keepers thereof, punishing them even as it
 “ were the Authors risen again. And Mr. *Corbet* (in his un-
 “ girding of the *Scottish* Armour, p. 46.) observes, That *Bu-*
 “ *chanan’s* Regni Jus was condemned by Act of Parliament.
 “ *Euchanan* (according to a modern Writer (*Rise of Fanati-*
 “ *cism*, p. 18.) died 1582, raving mad, acknowledged his
 “ villanous Forgeries and begged his Majesty King *James’s*
 “ Pardon, and earnestly desired, that his infamous Books
 “ might be burnt, and that God would grant him Space to
 “ reverse and blot out with his own Hand those abominable
 “ Falsities he had maliciously spread abroad. But immedi-
 “ ately after this Interval, he was again seized with a Fren-
 “ zy.” See *Udal’s* History of *Mary Queen of Scotland*, 12^o
 P. 55.

To

To teach that it was not lawful in any Case to resist the superior Powers, but rather to submit ourselves to Punishment; is a dangerous Doctrine, taught by some, by the Permission of God for our Sinnes. [*Goodman* See *Bancroft*, p. 35.]

It is the Office of Counsellors to bridle the Affections of Princes and Governours. Noblemen were first ordained to bridle Princes. Noblemen have their Honour of the People to revenge the Injuries of their Kings, and not for their lusty, Hawking, Nimble Diceing, Carding, Singing and Dauncing, open Bragging and Swearing. False Steering and Flattering, subtil Picking and Stealing, cruel Polling and Pilling, [*Goodman*, *Bancroft*, *ibid.*]

The Authority which Princes have, is given them from the People. Kings, Princes and Governours have their Authority of the People, (and upon Occasion) the People may take it away again, as Men may revoke their *Proxies* and Letters of Attorney. [*Obedience*. See *Bancroft*, *ibid.*]

If Magistrates without Fear transgress God's Laws themselves, and command others to do the like, then have they lost that Honour and Obedience, which otherwise their Subjects did owe unto them; and ought no more to be taken for Magistrates, but be examined, accused, condemned and punished as private Transgressors, [*Goodman*. See *Bancroft*, p. 36.]

Judges ought by the Law of God to summon Princes before them for their Crimes, and so proceed against them as against all other Offenders. [*Obedience*, *Bancroft*, p. 36.]

Evil Princes, ought by the Law of God, to be deposed, and inferior Magistrates ought chiefly to do it. Examples allowed of Kings deposed,

E

Edward

Edward II, Richard II, Christierne of Denmark, &c. [*Goodman's Obedience. See Bancroft, p. 36.*]

It is lawful to kill wicked Kings, and Tyrants: and both by God's Law, and Man's Law, Queen *Mary* ought to have been put to Death, as being a Tyrant, a Monster, a cruel Beast, &c. Examples. The Subjects did kill the Queen's Highness *Atbalia*. *Jebu* killed the Queen's Majesty *Jesabell*. *Elias* being no Magistrate killed the Queen's Majesty's Chaplains, *Baal's* Priests. These Examples are left for our Instruction; where this Justice is not executed, the State is most corrupt. (*Obedience, Goodman, See Bancroft, p. 36.*)

When Magistrates do cease to do their Duties, (in thus deposing or killing of Princes) the People are as it were without Officers, and then God giveth the Sword into their Hands, and he himself is become immediately their Head: For to the Multitude a Portion of the Sword of Justice is committed: From the which no Person, King, Queen or Emperor, being an Idolater, is exempt, *He must die the Death*. The People in the xxvth of *Numbers*, did hang up certain of their *Heads* and *Captains*, which ought to be for ever a perpetual Example of their Duty, in the like Defection to God, to hang up such Rulers as shall draw them from him. If neither the inferior Magistrates, nor the greatest Part of the People will do their Offices (in punishing, deposing, or killing of Princes) then the Minister must excommunicate such a King; any Minister may do it against the greatest Prince. — If they know any *Jonathan* they must go to him to be their Captain, and he ought not to refuse them. By the Word of God (in such a Defection) a private Man having some special inward Motion may kill a Tyrant, as *Moses* did the *Egyptian*, as *Phinees* did the *Lecherous*, and as *Ehud* did King *Eglon*;

Eglon ; or otherwise, a private Man may do so, if he be commanded or permitted by the Commonwealth. [*Goodman, Obedience, See Bancroft, p. 36, 37.*]

The Errours of Princes are not to be maintained, but sharply to be rebuked, and told to them by those, which will be esteemed God's Ministers and Servants. Our Princess therefore, as she deserveth high Commendation, for that good Work which the Lord our God hath wrought by her, so ought she not to be flattered in following her Fantasies, but rather *sharply to be re-proved*, for that she chuseth rather to thrust out of the Ministry true and learned Preachers, than a Piece of Popish Pomp.

[*Maister Doctour Wy's Epistle in Defence of the Faythful. A Part of a Register, p. 10.*]

This Discipline ought to be set up, and all Princes ought to submit themselves under the Yoke of it. Yea what Prince, King or Emperor shall disanull the same ; he is to be reputed God's Enemy, and to be held unworthy to reign above the People.

[*Exhortation to England, p. 91, 92. as quoted by Sir William Dugdale, short View, p. 11.*]

Without the Prince the People may reform, and must not tarry for the Magistrate.

[*Barrow's Refut. as quoted by Dugdale, ibid. p. 18.*]

They may kill wicked Princes as Monsters and cruel Beasts.

[*England's Complaint against the Canons, Dugdale, ibid.*]

If you have said some Time of yourself, *Tanquam Ovis*, as a Sheep appointed to be slain. Take heed you hear not now the Prophet, *Tanquam indomita Juvenca*, as an untamed and unruly Heifer.

[**Edward Dering's* Serm. before the Queen
Feb. 25, 1569. p. 8.]

Surely, if this be the Saying of the *Prophet*, as indeed it is, that Lying, that Swearing, that blind and wilful Ignorance shall be punished. Let not the Princess deceive herself, the Spirit of God doth not possess her Heart: If she hear daily Lying and blasphemous Swearing, and see the People's Ignorance, and yet leave all unpunished; look unto these Things better if you will, look well unto yourself, you cannot pretend Ignorance. This is plain enough, if any thing be enough; and least you should seek too busily to be deceived, I will rehearse the plain Law of the Lord.
[*Dering's* Serm. p. 15.]

Look upon your Ministry, and there are some of one Occupation and some of another, some *Shake-bucklers*, some *Ruffians*, some Hawkers and Hunters, some Dicers and Carders, some blind Guides that cannot see, some dumb Dogs, and will not bark, and a thousand more Iniquities have covered the Priesthood; and yet you in the mean while, that all these Whoredoms were committed, you at whose Hands God will require it, you sit still, and are careless, and let Men do as they list, it toucheth not your Commonwealth, and therefore you are so well contented to let all alone. [*Dering's* Serm, p. 27.]

3 The last Days of your Reign are turned rather against Jesus Christ and his Gospel, than to the Maintenance of the same.

I have

* Mr. *Peirce* (*Vindication of the Dissenters*, Part I. p. 42.) says, " That Mr. *Edward Dering* was the younger Brother of a good Family, and a Man of a bold and courageous Spirit, and extraordinary Piety."

3 Queen *Elizabeth* (says Bp *Bramhall* in his *Serpent Salve*, Works, p. 554.) " is now a Saint with our schismatical Mar-

" prelate ;

I have great Cause of Complaint, Madam ; nay, the Lord and his Church have Cause to complain of your Government : Not so much for any outward Injury, as I, or any other of your Subjects have received, as because we your Subjects this Day are not permitted to serve our God under your Government, according to his Word ; but are sold to be Bond-slaves, not only unto our Affections, to do what we will, so that we keep ourselves within the Compass of established Civil Laws, but also to be Servants unto the Man of Sin, [meaning the *Pope*] and his Ordinances. —

Among the rest of the Princes under the Gospel, that have been drawn to oppose themselves against the Gospel, you must think yourself to be one : for until you see this, Madam, you see not yourself, and they are but *Sycophants* and Flatterers that tell you otherwise. Your Standing is and hath been by the Gospel. It is little or smally beholden to you for any thing that appeareth. The Practice of your Government sheweth, that if you could have ruled without the Gospel, it would have been to be feared, whether the Gospel should have been established or not. For now that you are established in your Throne, and that by the Gospel, ye have suffered the Gospel to reach no farther than the End of your Sceptre limiteth unto it. —

If we cannot have your Favour, but that we must omit our Duty towards God, we are unworthy of it ; and, by God's Grace, we mean not to purchase it so dear. —

The whole Truth we must not speak, the whole Truth we must not profess : your State must have a Stroke above the Truth of God.

“ *prelate* ; but when she was alive, those railing *Rabshakebs* “ did match her with *Abab* and *Feroboam*.”

Now,

Now, Madam, your Majesty may consider what Good the Church of God hath taken at your Hands; even outward Peace with the Absence of Christ Jesus in his Ordinance. Otherwise as great Troubles are likely to come, as ever were in the Days of your Sister.

As for the Council and Clergy, if we bring any such Suit unto them, we have no other Answer but that which *Pharaoh* gives unto the Lord's Messengers, touching the State of the Church under his Government.

For when any are called for this Cause before your Council, or the Judges of the Land within your Land, they must take this as granted once for all, that the Uprightness of their Cause will profit them nothing, if the Law of the Land be against the same. For your Council and Judges have so well profited in Religion, as they will not stick to say, that they came not to consult whether the Matter be with, or against the Word, or not. But their Purpose is to take the Penalty of the Transgressions, or supposed Transgressions of your Laws.

If your Council were wise, they would not kindle your Wrath against us: but, Madam, if you give Ear unto their Words, no mervail, that you have no better Counsellors.

This know, Madam, that he that hath made you and me, hath as great Authority to send me of his Message unto you, as he had to place you over me.

[³ *Penry's Address to the Queen in a Petition, Strype's Life of Archbishop Whitgift,* p. 410, 411, 412.]

C H A P.

³ This unhappy Man was taken at *Stepney*, and condemned for Felony, and hang'd at *Sir Thomas Waterings*, upon whose Death an honest *Northern Rhimer* made these Couplets.

*The Welshman is hang'd,
 Who at our Kirk flang'd,
 And at our State bang'd,
 And brend are his Bukes,
 And tho' he be hang'd,
 Yet he is not wrang'd,
 The De'ul has him fang'd,
 In his kruked Klucks.*

Foulis's Hist. of the wicked Plots and Conspiracies of the pretended Saints, p. 61. Weever's Funeral Monuments, p. 56.

Penry was Author of a great Number of Libels against the established Church; and there was no one that could silence him, and the rest of the Libellers of those Times, 'till Tom Nash, a Man of sarcastical Wit undertook them; who did it effectually in the following Pamphlets, Pasquil & Marforio, the Counter-scuffle, Pap with a Hatchet, or a Fig for my Godson, or Crack me this Nut, or a Country Cusse, that is, A sound Box of the Ear for Martin the Ideot, to hold his Peace. Written by one who dares call a Dog a Dog. Imprinted by John A-noke, &c. and are to be sold at the Sign of the Crab-tree Cudgell, in Thwack-coat-lane. Wood's Athenæ, vol. 1. p. 260. Edit. 1721. Walton's Life of Mr. Hooker, p. 14.





C H A P. II.

Against the Bishops and Clergy, &c.

THE Bishops are the greatest and most pestilent Men that now our State hath, and are like to be the Ruine of her Majesty and the whole State: Archbishops, and Bishops are unlawful, unnatural, false and bastardly Governors of the Church, and the Ordinances of the Diuel. Pettie Popes, pettie Antichrists: like incarnate Diuels, they are Bishops of the Diuel; Bishops are cogging and cozening Knaves. They will lie like Dogs. Our Bishops are proud, popish, presumptuous, profane, paltry, pestilent, pernicious Prelates and Usurpers; impudent, shameless, waincoatefaced Bishops, like Beasts, they are in *Premunire*. They ought not to be maintained by the Authority of the Civil Magistrate in any Commonwealth. They are, in Respect of their Places, Enemies of God. [*Hay any's Work, &c. Martin's Epist. Veal's Dialogue as quoted by Bp Bancroft's dangerous Positions, p. 58.*]

Their Crueltie is without Measure, they are Butchers and Horse-leeches: It is the Portion of their Inheritance; their Blood-thirsty Attempts: these Dragons, their Tyrannie and Blood-thirsty Proceedings are inexcuseable: in effect, that they conspire to pull the Crown from her Majesty's Head. [*Martin's Protestation. See Bancroft's dangerous Positions, p. 59.*]

Bishops

Bishops Callings are mere *Antichristian*: the Bishops are Robbers, Wolves, Simoniacks, Persecutors, Sowers of Sedition, and Discontentedness between her Majesty's Subjects; they have incurred the Statute of *Premunire*, they are (*ipso facto*) depriveable: though they be in the Church, yet they are none of the Church.

The true Church of God ought to have no more to doe with them, and the *Synagogue*, (namely their *Antichristian Courts*) then with the *Synagogue of Satan*. Be packing Bishops; you strive in vain, you are laid open already. *Friars* and *Monks* were not so bad.

[*Udal's Dialog. Martin sen, Ep. to Epitome.*

See *Bancroft*, *ibid.*]

Of all the Bishops that ever were in the See of the Archbishop of *Canterbury*, there was never any did so much Hurt to the Church of God as he hath done: no Bishop that ever had such an aspiring and ambitious Mind as he; no not *Cardinal Wolsey*. None so proud as he; no not *Stephen Gardiner* of *Winchester*, none so tyrannical as he, no not *Bonner*. He sits upon his *Cogging-stool*, which may truly be called the Chair of Pestilence. His Mouth is full of Cursing against God, and his Saints. His Feet are swift to shed Blood: there is none of God's Children but would as live see a Serpent, as meet him, it grieveth them to see so wicked an Enemy of God and the Church: *Beelzebub* of *Canterbury*, the *Canterbury* of *Caiaphos*: *Esau*, a monstrous *Antichristian Pope*: A most bloody Oppressor of God's Saints: a very *Antichristian Beast*, a most vile and cursed Tyrant. In Respect of his *Antichristian Prelacy* over God's Church, and for the notable Hatred which he hath ever betrayed towards the Lord and his Truth, I think him one of the dishonourablest Creatures under Heaven. [The Dialogue that came from *Throgmorton*, *Martin*

sen. Epist. out of *Scotland* before *Reformation*,
no *Enemy*. Referred to by *Bancroft*, p. 59, 60.]

And again of the Bishops, but especially of the
Archbishop, in his Behaviour, Wrath, Anger,
Reproach and Disdain, as in a Wood so many
Lions, Bears, Tygers and cruel Beasts were seen to
range and in this more savagely, that whereas they
by Time and Usage may be tamed and appeased,
this Man never. [The unlawful Practices of Pre-
lates, Sign. E 6.]

That our L. B. B. as *John* of *Canterbury*,
with the rest of that swinish Rabble, are petty
Antichrists, petty Popes, proud Prelates, Ene-
mies to the Gospel, and most covetous, wretched
Priests, &c. I will tell you, Sir, I am persuaded
in my Conscience, that the Lord hath given ma-
nity of our Bishops over to a reprobate Sense, for
they do artfully oppose themselves against the Lord
his known Truth; and persecute it; and I sup-
pose them to be in a State of Sin against the
Holy Ghost: for they have manifested in their
publick Writings; yea and prest forth by Autho-
rity, such horrible, blasphemous and heretical, yea
damnable Doctrines, which my very Heart trem-
bleth to repeat.

[*Marprelate's* Books, quoted by Mr. *Strype*,
Life of Whitgift, p. 290.]

Wel, by God's Power, we have fought with
the *Wolves*, for these and such like *Popish Chaffe*,
and God hath given us the Victory: we have
now to do with the *Foxes*; let us not Fear; there
is no Craft, Cunning or Policy against the Lord:
wee have Christ and his Apostles, and all the Pro-
phets ever striving against the Hypocrites of their
Time of our Side. A Strawe for Popish Policy.

[*Anthony Gilby's* Letter. *A Part of a Regi-
ster*, p. 13.]

For

For if in King *Henries* Daies, loyterous and hypocritical *Fryars* and *Munks* (for all their great Authority and undeserved Estimation) were in Dispite of the *Pope* put down: why should you think it an impossible Matter in Queen *Elizabeth's* Days, to make a Search amongst those that are their Successors, and saw off some of your Branches, that make you all to be as evil, if not worse, than a great Sort of your Predecessors were; that is idle Overseers, slow-preaching Pastors, vain-glorious *Prelates*, Refusers of Reformation, and maliciously and wilfully blind Bishops. I am somewhat plain with you, my Lords, and therefore I pray you bear with me if you list, for I cannot bear no longer with you: and tell me yourselve how I should otherwise call you, that are ashamed to eat and drink with your poor Brethren, whom your Conscience is not able to accuse: that are not ashamed to pretend you laboured fore for them, and yet (when you might shew them Favour, and were desired by diverse Noblemen so to do) are angrie at the Heart, that they are released out of Prison, and that you have no more Law against them. If I have termed you wrong, what must I tearme you, that with a great Train of Ruffians after you, and your Gentlemen-ushers afore you, and you yourself with a loftie Look coming after, ride, or goe with singular Pleasure in the same? If I have belied you, then say yourself, how will your own Conscience call you, when it biddeth you confer with your Brethren, and you will not, but rather if they were falling into *Heresies*, help to thrust them further in: And when as you conferre with secular Men in secular Matters, and with the *Pope* himself in his Canons, and with those that are in the chief Points of Religion, (as you confesse yourself) agreeable

with you, refuse utterly to speak; and hate them worse than *Arreans*, whom other Churches cast out, and you, like good *Overseers* allow of. If I have slandered you, Lordes, (*for never a Barrel is the better Herring*) what shall I terme you that keep *Lords of Misrule*, that can neither rule neither yourselves, neither your Wives, nor your Children, nor the rest of your Family; who spend whole Dys and Weeks in idle Walking and Talking, Hunting and Hawking, and such idle and unseemly Exercises for your Profession: call yourselves what you will or can: if I must call you truely, I can tell you no otherwise than I have done. —

If you were not now become the Children of Darkness, why hate you or cannot abide the Light of God's Worde, to the which you are so often and earnestly provoked.

You would say, forsooth, if you should be so stout in the Maintenance of God's Lawes as these Men (*viz. the Judges*) were of the Lawes of the Realm, you should be put out of your Livings, and peradventure *Popish Wolves* placed in your Stead. And least this should happen, you *Protestant Wolves* (which love a fat Flock as well as any *Popish Wolf*) have, for the Love you have to God's Glory, dispensed with his Word, that it might be the better received, and the Queen, by little and little, confirm'd in the true Religion, and drawn to *Papistris*. — Bear with me a little I pray you, if I rubbe you a little on the Gall; for I do it not lightly and floutingly, or unjustly to deface you; but somewhat plainly and roundly to warne you, and in God's Name, (as you will answer at the last Daye) to charge you to amend you, and repent whilest you have Time.

Fare

*Fare you well, and do no worse :
Love the Church more then your Purse,
Take in good Woorth, I write no Name,
You in my Case would do the same.*

[A friendly Caveat to Bp Sands. *A Parte of a Register*, p. 377, 378, 379, 380, 381.]

But methink I can discourse your Generation better then so ; I know it for a Truth, that the Archbishop begate you, and the Bishop of Rome begate him, and the *Diuel* begat him, I meane concerning your Offices. So now in Respect of your Offices, you see who is your *Grandfier*, and who your *Great Grandfier*. But methinke I heare you say, that altho' our Prince did not create you, yet she doth allow of you. —

And who seeth not that you go about like subtile *Pharisees*, to make us seem Enemies unto *Cæsar* ? Who seeth not, that we beare more faithfull Hearts to our Prince, then the whole Generation of you. For we from our Hearts pray daily for her Prosperitie in this Life, and her Salvation in the Life to come. But this is the Duetie, that you yield to her Majestie, you do seeke out of her Authority as out of a pleasant Floure to scratch Poyson, I mean the Hindrance of the Gospel of Christ. [A Letter of R. H. to the Bishop of Norwich, 1576. *A Part of a Register*, p. 367, 368.]

And I am assured in the Lord, that you with all the *Archbishop's Adherents* be *Rebels* and *Tray-tours* unto God, and then how could you be hearty Friends unto so godly a Prince as wee have. [Id. Ib.]

Have you not plucked out those Preachers, where God set them in ? Do you think that Christ hath so little Care of his Flocke, which he purchased with no less Price than the Blood of his Life ? — Do you think, that he hath no more Care for them then to suffer their Living Food

to be taken away, and they to be starved with Hunger, or elf to be killed with Poison. Do you think that this Plea (I did but execute the Lawe) will excuse you before the high Judge, where you, (except you repent with a deep Repentance) shall stand and tremble, like a *Thief in the Gaile*, and gnash your Teeth. Doe you see how you fill up the Measure of your *Manslaught*, that upon you may come the Blood of all them, which died for Want of the Foode of the Word; from him that died first under the Reigne of the Pope, until him that dieth this present Day for Want of Food in the City of *Norwich*. [*Id. Ib.*]

Remember how *Corab*, *Dathan* and *Abiram* meddled with the Priest's Office, being not thereunto admitted of God, and for their Hire they were swallowed quick into Hell. Behold I will prove your Sinne to be greater than theirs, and that by two Arguments. The first is, they desired to be equal with *Moses* and *Aaron*, or rather not to be equal, but to beare some Part of Government with them. But you thrust *Moses* and *Aaron* out of his Chair, and set down yourselves in their Judgment-seat, and call them to Account and make them to, stand *Cap in Hand*, and judge them and condemn them. My other Argument is, *Corab* and his Company went about to trouble the Churches Discipline under the Law of *Moses*, you have confounded this Discipline under the Gospel of *Christ*. — [*Id. Ib.* p. 369.]

Then if those *barking Bandogges*, which did but barke at *Moses* and *Aaron*, and had no Power given them to bite, if they were chained up in Hell, what shall become of those *byting Bandogges*, which have so bitten *Moses* and *Aaron*, that for their Wounds they are not able to come and stande in the Church, to preach the Law of God as they were wont to doe. — [*Id. Ib.*]

Well

Well then, if you be an unlawful Judge in the Church, as I have the Truth of God on my Side, then you must needs be an Idol, soe that if I had revered you in your Judgment-seate, I should have committed Idolatry, therefore now you see, how the Fear of displeasing God, and not Stroutness and Contumacie of Mind caused me to deny you Reverence.

Last of all, to mingle a little *Isop* with *Worm-wood*, I counsel you in Christe, to have a Care for your Soule. In all Haste renounce that evil Office, which you have usurped without God. Repent you deeplie of your horrible Iniquitie, and that whilst it is Time. Suffer us to enjoy the Benefit of our Preachers of God's Worde, for if the Cry of them pierce the Clouds, which aske bodily Food, and cannot receive it, then will the Cry of them, which have their Soul's Food taken from them, pierce the highest Heaven, and stir up the Lord to avenge the Cause of his Anointed, and you yourself serve God in some other Calling, until he call you to some right and true Function in his Church. These Things doe, lest your Sinne be greater than it was before I told you. Thus if you will doe, I with my faithful Brethren, will pray to God, that these Things which I have spoken, may not fall upon you. *R. H. [Id. Ib. p. 370.]*

We pray you (most gracious Princess) commit this two-edged Sword into the Hands of faithful Men, that are zealous for the *Lord of Hostes*, to encounter with the Priests of *Baal*, that it may be known unto all People in this Land, whether the God of the *Papists*, or the God of *Protestants*, be the true God of *Israel*: Which Thing is more then to be done: For that by the great Diligence and Watchfulness of the *Jesuits* and *Seminary Priests*, and the Multitude of untaught Ministers,

nisters, (into whose Charge they may easily enter without any Resistance) the Matter is grown more doubtful than heretofore: The Adversaries Part greatly increase, and the new *Recusants* springing up every where: Whose Walls are to be battered and blown downe; onley by the loud Sounde of the Trumpet of the Gospel. And as that bloody Man of *Rome* hath made many childless in this your Country, so in like Manner, let him be without Children in this your Dominion: Wipe him clean away, as one is wont to wipe a Dish; he wipeth it, and afterwards turneth it upside down. Yea make his House like the House of *Jeroboam*, that made *Israel* to Sinne. Feare not most noble Queen to cut off the Head of *Holophernes*: strike the Naile into *Cicera* his Temple; then sing a Song with *Deborah*, and the Damosels also shall sing with Timbrels, saying, the *Progenitors*, of her Majesty have slain their *Thousands*, but *Queen Elizabeth hath slain her ten Thousands*. And every one of us shall have just Cause to say, as we read, many Women have done valiantly, but your Majesty surmounteth them all.

[The humble Petition of the Communalitie, a Part of a Register, p. 317, 318.]

We mean the Lordly Lords Archbishops, Bishops, Suffragans, Deans, University Doctors, &c. and the Rest of that proud Generation, whose Kingdome must downe, hold they never so hard: because their tyrannous Lordships cannot stand with Christ's Kingdome. And it is the special Mischief of our *English* Church, and the chief

“ Quis non Mallet mille Episcopos cum Fastu suo Quam
 “ unum Puritanum, illorum similem qui hodie *angliam* tyran-
 “ nide premunt? Nonne hic Fastus est *Diogenis*, qui *Plato-*
 “ *nis* torum Majore Fastu calcabat. *Salmasii* Defens. Reg.
 “ p. 389.”

Cause

Cause of Backwardness, and of all Breach and Dissention; for they whose Authority is forbidden by Christ, will bear their Stroke without their fellow Servants, yea, tho' ungraciously, cruelly, and *Pope-like*, they take upon them to beat them, and that for their own childish Articles, being for the most Part against the manifest Truth of God. [*Preface to the Admonition to the Parliament, written by Cartwright, &c. p. 1.*]

One Part is proud, pontifical and tyrannous, and the Word of God for the other Part express and manifest, as if it pleased the State to examine the Matters, it would be evident. [*Id. Ib.*]

Now then if you will restore the Church to its ancient Office, this you must doe, instead of an Archbishop, or Lord Bishop, you must make an Equality of Ministers. Instead of Chancellours, Archdeacons, Officials, &c. you have to plant in every Congregation, a lawful and goldly *Seignorie*. [*Admonition, p. 9.*]

The Archbishop hath *three Keies*, because Christ said *pasce, pasce*; nay, rather because he locketh up the Kingdome of Heaven soe fast by holding

* The learned Dr. *Whitaker's* Opinion of one of *Cartwright's* Books, is as follows: "Quem Cartwrightus nuper emisit Libellum, ejus magnam partem perlegi. Ne vivam, si quid unquam viderim dissolutis, ac penè puerilius. Verborum satis ille quidem Lautam, ac novam Supellestem habet, rerum omnino nullam, quantum ego judicare possum. Deinde non modo perversè de principis in rebus sacris atque ecclesiasticis autoritate sentit: Sed in Papistarum etiam castra transfugit; a quibus tamen videri vult odio capitali dissidere. Verum nec in hac causâ ferendus, & aliis etiam in partibus Tela a Papistis mutuatur. Denique ut de Ambrosio dixit Hieronymus, verbis ludit, sententiis dormitat; & plane indignus est, qui a quopiam docto refutetur." [*Bishop Bancroft's Survey of the pretended holy Discipline. 1593. p. 379.*]

out of Ministers that might preach the Worde, and keepinge in of idell and ignoraunt that can do nothing, that hardly doth anie Man enter thearin. *Life of the 70th Archbp. p. 31. Imprinted 1574.*

Thus much I say unto you, and to all *Idol Ministers*, and to him, and all usurping Archbishops, and Bishops, leave your unlawful Callings, into which you have intruded yourselves, and with Speed repent, and humble yourselves before the Majesty of God, confessing your horrible and grievous Sinnes, with *Peter's* Teares, in that you are the Cause, yea, and also the very Murderers of so many Soules, as perish in your Charges, knowing that the Lord will, in the great and terrible Day, require their Blood at your Hands. [*A Dialogue wherein is plainly laid open, the tyrannical Dealing of Bishoppes against God's Children: with certain Points of Doctrine, wherein they approve themselves to be truly the Bishops of the Divell. B.*]

Puritane. I will tell you, Sir, I am perswaded in my very Conscience, that the Lord hath given many of our Bishoppes over into a reprobate Sense, for they do wilfully oppose themselves against the Lord his knowen Truth, and do persecute it (and I suppose them to be in a State of Sinne against the *Holy Ghost*) for they have manifested in their published Writings, yea, and pressed forth by Authority, such blasphemous, heretical, yea, damnable Doctrines, which my very Heart trembleth to repeat in Sorte as they have set them downe: which if those (whome they falsly call *Puritanes*) should set down and hold the like Errors and dangerous Pointes, I warrant you they should be cut off from the Face of the Earth, and right well they were worthy. [*Dialogue, B. ii.*]

Puritane. I'll tell you Master *Vicker*, I am of Doctour *Bridges's* Mind, of our Bishops: for (saith he, p. 339, 340.) *That all our Lord Bishops in England*

England are Bishops of the Divel: and I am sure of it by these two Marks. viz. By their tyrannical dealing with God's Children, and by their wicked and unconscionable Lives, that they are not of God. [Dialogue. C.]

Jacke. Ha, ha, Master Vicker, you see your Lord Bishop is a Divel by his own Confession: so indeed you are not the Lord's Minister, but the Minister of the Divel, as your Lord Bishop is the Bishop of the Divell. [Dialogue, C. iii.]

Jacke. Why, Vicker of the Divell, let the whole Convocation House of Divils know of it and you will, for they dare not, no not Beelzebub of Canterbury, the cheefe of the Divels, come to Disputation, thereby to approve their Callings to be lawful, and other Points in Controversy against the Discipline of God, as they have been often challenged, and offered by the Puritanes, even to adventure their Lives against their Bishopricks, and yet they durst not. And I pray you tell me, if they were not the Bishops of the Devil indeed, would they refuse this Offer. [Dialogue, C. iii.]

Jacke. Tush, foe, little may he do if he cannot brag, crack, and face it out; for the Truth is, he wrote against the Discipline for no other End but to get a Bishopricke, for he hath never wrote since he hath caught one I warrant you: and the Pied-faced Fool, Dr. Bridges, imitating him, hoping to leap like as he hath done, but it will not be. [Dialogue, C. 4.]

Jacke. Why, Vicker of the Divell, I think you be one of the Vickers of Hell (that Martine speaks of;) it is no marvell though you take the Bishops of the Divel's Parte, for Winchester, when he went his Visitation last, told your Companions, the dumb Dogges, that if his Grace of Canterbury, and himself had not kneeled before her Majesty for you,

you had been all thrust out of the Ministry. [*Dialogue, D.*]

From the Pope to the Cardinal, and from the Cardinal to the Archbishop, and from the Archbishop to the Lord Bishop, and from the Lord Bishop to the Priest, they can give no Reason of any Calling they have out of the Word of God. But all are the Inventions of Men to deface the true Word of God, and the true Governours of the same; by whom all such Matters are to be governed, as appeareth to thee in the Word of God.

[Principles of the Puritans in Kent, collected from the Writings of ^r Dudley Fenner. *Strype's Whitgift*, p. 124.

Ye shall pray that God would strike through the Sides of all such as goe about to take away from the Ministers of the Gospel, the Liberty which is granted them by the Word of God. [A Supplement to the Prayer, since the Time of Archbishop *Whitgift*. *Strype's Whitgift*, *ibid*.

The Practices of the Adversaries, I mean our Bishops, shew manifestly, that these *Relicks of cursed Babylon*, which they maintain among us, must needs goe away with a Noise, as the rest was overthrown. They will not yield to the Truth, howsoever it hath gotten the upper Hand of them; the Lord must use Violence, throw them out, as he did against the Caterpillars their Forefathers, *Revel. xviii. 19.* [*Supplication to the Parliament.*]

^r What a dangerous Republican this Fenner was, appears from his own Words. *Inter se sædus est, ut omnes Juste & secundum Reipublicæ Leges gubernent, quas si pessundant e Medio tollantur.* Fenneri Sacr. Theolog. cap. 14. p. 89.

Huic quisque privatus resistet, etiam si potest, e Medio tollat. Id. p. 100. *Hunc tollant vel pacifice, vel cum bello.* Id. Ib.

Truly

Truly for my own Part, God aiding me, I will never leave the Suit, tho' there should be a thousand Parliaments in my Days, until I obtain it either at your Hands, *or bring the Lord in Vengeance to plead against you*, for repelling his Cause: [Supplication, p. 44. *Strype's Annals*, vol. 4. p. 175.

Remember, that one Day, you must be presented before the Tribunal Seat of Jesus Christ, to be arraigned for all the Souls, that have gone to Hell, seeing you will needs be the Rulers of the Church, since the Gospel first appeared in this Land, then shall you not be excused with this, *The Queen and Council will have it so*. — The Truth will prevail in spite of your Teeth, and all other Adversaries unto it; (for God disdaineth to be crost with Dust and Ashes). Therefore be not obstinate, so long as you will be found Fighters with God; but prevent his Wrath, *least it break forth against you like Fire*, that none can quench, because of the Wickedness of that Invention. [Demonstration of the Truth of that Discipline, &c. with a Dedication to the supposed Governours of the Church of *England*.]

Do not think, that because you [the Bishops] have human Authority on your Side, therefore you are safe; for he whose Authority is on our Side is the greatest, to whose Voice all the Devils in Hell shall stoop, much more the *silly Arm of sinful Flesh*. We have fought to advance this Cause of God, by humble Suit to the Parliament, by Supplication to your Convocation-house; by writing in Defence of it; by challenging to dispute for it; seeing none of these Means used by us have prevailed; if it come in by that Means *which will make your Hearts to ake*, blame yourselves; for it must prevail, malgre the Malice of all that stand out against it, or such a Judgment must

must overtake this Land, as *shall cause the Ears* that *hear thereof to tingle*, and make us a bye Word to all that pass by us. [Id. Ib.]

The Booke of the Generation of Antichrist the Pope, the reueled Childe of Perdition and his Successours, &c.

The Diuell begot Darknes. Darknes begot Ignorance. Ignorance begot Errour and his Brethren. Errour begot Free-will and Self-love. Free-will begot Merites. Merites, Forgetfulness of the Grace of God. Forgetfulness of the Grace of God begot Transgression. Transgression begot Mistrust. Mistrust begot Satisfaction. Satisfaction begot Sacrifice of the Masse. Sacrifice of the Masse begot *Popish* Priesthood. *Popish* Priesthood begot Superstition. Superstition begot Hypocrisie. Hypocrisie the King begot Lady Lucre. Lucre brought forth that Babe Purgatorie. Purgatorie begot Foundation of Pensions, and Patrimonie of the Church. Pensions and Patrimonie begot Mammon of Iniquitie. Mammon begot Aboundance. Aboundance begot Fulness. Fulness begot Crueltie. Crueltie begot Domination in Ruling. Domination begot Ambition and Pompe. Ambition begot Simonie. Simonie begot the *Pope* and his Brethren, the Cardinals with all their Successours, Abbots, Priors, Arch-bishops, Lord-bishops, Archdeacons, Deanes, B. Chancellours, Commissaries, Officials, spiritual Doctors and Proctours, with the rest of that *viperous Brood*, in the Transmigration of *Abomination*. The Pope begot the Mysterie of Iniquitie. The Mysterie of Iniquitie begot diuine Sophistrie. Diuine Sophistrie begot Rejection of the holy Scriptures. Rejection of the Scriptures begot Tyrannie. Tyrannie begot Murther. Murther of Saints begot

begot despising of God. Despising of God begot Dispensation for Offences. Dispensation begot Licence to sin. Licence to sin begot Abomination. Abomination begot Confusion in Matters of Religion. Confusion brought forth Travayle of the Spirit. Travayle of the Spirit brought forth Matter of Disputation to seek for the Veritie; by which that *Desolatour, Antichrist the Pope* had been revealed. By which Veritie of God also, all other Antichrists spoken of shall be in their dew Time revealed: and what are they that make Laws to the Church contrary to the Veritie, and deprive, imprison, and banishe the Members of Christ, both Preachers and others, that will not yelde thereunto, but *Antichristes*. And judge indifferently by the *Antithesis* following, whether there be not a young *Pope* hatched up in the Bosome of our Church, whose Horns be grown so strong, that he dare push at any, and is to be feared will shortly push to Death many of God his Saints, unless the Lord stir up good Magistrates to cut his *Horns*, or *tye him shorter*, which is high Tyme to doe: so shall the Danger of spilling much innocent Blood be avoided.

[A View of Antichrist his Laws and Ceremonies in our *English* Church reformed. *A Parte of a Register*, p. 55.]

The second Table of the displaying of the Pope and Poperie, in our unreformed Church of Englande.

I. The *Pope* of *Rome* writeth himself Father of Fathers, and the Head of the Church.

The *Pope* of *Lambeth*, writeth, *Reuerend Father* *Matthewe* of *Canterburie*, by the Sufferance of God. *Metropolitane and Primate of all England*, as much as to say, as chief Head of the Church of England.

II. The

II. The Pope of Rome doth sell Sinne for Mo-
ney, as Whoredome, and such like.

*The Pope of Lambeth doth the same, and that
can his Officials, and Summoners tell, if they list.*

III. The Pope of Rome forbiddeth Marriage,
and Meats, which St. Paule calleth the Doctrine
of Divels.

*The Pope of Lambeth doth the same; a false
Prophete and a Stranger, which teacheth the Doc-
trine of Divels.*

IV. The Pope of Rome doth command super-
stitious Holidays to be kept, contrary to the
Commandment of God.

*The Pope of Lambeth doth the same, and com-
pelleth Men to breake the Commandment of God, to ob-
serve Popish Traditions.*

V. The Pope of Rome selleth Licence for
Meates and Marriages.

*The Pope of Lambeth and his Cardinals the
Bishops, do the same.*

VI. The Pope of Rome doth sell Non-resi-
dences, Tot-quot, Pluralities, Trialities, &c.

*The Pope of Lambeth, with the rest of his Bi-
shoppes do the same.*

VII. The Pope of Rome doth rule his Church
by the cursed Canon Lawe, with Popish Excommu-
nication, the Scalding-house of Conscience.

*The Pope of Lambeth, with his Cardinals, the
other Bishops, doe the same, and that can Dr. Straunge
with his Fellowes and Summoners tell.*

VIII. The Pope of Rome doth preferre his
Ceremonies above the Word of God.

*The Pope of Lambeth, and his Cardinals [Horne,
Parker, Cokes] the other Bishops do the same. For
(say they) if Paule himselfe were here, or Caluin, or
any other godly Man whose Doctrine were never so
sound, and in Life never so upright; yet shall they
not preach or minister, except they would first SUB-*

SCRIBE,

